

نعود بحذر



خدمة الحاج والزائر وسام شرف لنا
Caring Of The Hajjji And The Visitors Is An Honour To Us

Together we are cautious ... all are careful

A description of `Umrah, Hajj and Visit (to the Prophet's Masjid)

Followed by Comprehensive Supplications

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English





**In The Name of Allaah
the Entirely Merciful
the Especially Merciful**

The Mawaaqaat (the stated places) for Ihraam for Hajj

- ✽ Abyaar `Aliy: Dhu'l-Hulayfah: the people of Madinah
- ✽ Yalamlam – The people of Yemen.
- ✽ Juhfah - The people of Egypt, Syria and Al-Maghrib
- ✽ Qarn ul-Manāzil: The people of Najd
- ✽ Dhāt-i 'Irq - The people from the East.
- ✽ Makkah – The people of Makkah

The Pillars of Hajj

Ihraam – standing at `Arafah
Tawaaf Al-Ifaadah – As-Sa`iy

The Obligations of Hajj

Ihraam from the meeqaat - Standing on `Arafah until nightfall.

Spending the night at Muzdalifah - Spending the nights in Minaa

Stoning the Jamraat - Shaving or trimming the hair

Farewell Tawaaf (Al-Wadaa) except for menstruating or women with after birth bleeding.

Rulings relating to Hajj

- Whoever leaves out a pillar has not completed his religious rites for Hajj until he completes that pillar.**
- Whoever omits an obligation must offer a blood (sacrifice of an animal) to make up for this omission.**
- There is no penalty upon one who omits a sunnah**

The Pillars of `Umrah

Ihraam – Tawaaf – Sa`iy

The Obligations of `Umrah

Ihraam from the meeqaat or from Al-Hill for the people of Makkah - Shaving or trimming the hair for men. Cutting hair for women the amount of one joint of a finger.

The Sunnan of `Umrah

- **Complete Bath** – men can use `itr (sweet smell)
- **Wearing a white wrapper (garment) and cover cloth.**
- **Repeating the Talbiyyah and remembering Allaah during Ihraam**
- **Exposing the right shoulder during Tawaaf Al-Qudoom**
- **Getting into Ihraam after an obligatory solaah or after two raka`ah for wudoo, etc.**
- **Raml (moving briskly) for the first three rounds of Tawaaf for men**
- **Touching the Yemini corner**
- **Kissing the black stone, or pointing to it or touching it with right hand**
- **Du`aa (supplication) and Dhikr (remembrance of Allaah)**
- **Du`aa (supplication) on As-Sofaa and Al-Marwaa**
- **Climbing the mountains As-Sofaa and Al-Marwaa**
- **Men should run between the two green signs (between As-Sofaa and Al-Marwaa).**

Rulings relating to `Umrah

- Whoever leaves out a pillar has not completed his `Umrah until he completes that pillar.
- Whoever omits an obligation must offer a blood (sacrifice of an animal) to make up for this omission.
- There is no penalty upon one who omits a sunnah

The prohibitions relating to Ihram:

Removal of hair

- b) Removal of nails from the hands or feet
- c) Using `Itr (sweet smell) after getting into Ihraan
- d) Men must not cover the head with something that touches it.
- e) Men must not wear stitched clothes
- f) Women must not wear the face veil or gloves
- g) Physical contact (between men and women) with desire.

The compensation for these restrictions is to choose from one of the following:

Fasting three days, or feeding six poor people or slaughtering a sheep or goat in Makkah or in the place where the violation took place.

If it was done out of forgetfulness or ignorance there is no penalty on him

Additional prohibitions relating to Ihram:

- **Marriage contract: There is no compensation for this**
- **Killing of a hunted animal – an animal similar to it has to be offered as a compensation**
- **Sexual relations – a sheep or goat must be slaughtered, the `Umrah is void. The `Umrah must be completed and another `Umrah has to be done (in its place).**

In The Name of Allaah, Most Gracious, Most Merciful

Preface

Praise be to Allaah, Lord of the Universe. May peace and blessings be upon Muhammad, the seal of the prophets and messengers, and upon his family and esteemed companions, what follows:

Surely, Hajj is one of the best forms of worship and one of the most sublime deeds since it is one of the pillars of Islam that Allaah sent Muhammad sollAllaahu `alaiyhi wa sallam with. A servant's religion is incomplete without it.

Acts of worship does not bring one close to Allaah nor does He accept them, except if the following two matters are fulfilled:

Firstly: Making it (the act of worship) sincere for Allaah, the Majestic, seeking by it His Face and the home of the Hereafter; so it must be done without show or boasting or for any worldly benefit.

Secondly: Following the Prophet sollAllaahu `alaiyhi wa sallam, in words and deeds. Following the Prophet cannot be accomplished except through knowing his Sunnah.

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Types of Pilgrimage

There are three types of Hajj:

At- Tamattu', Al-Ifraad and Al-Qiraan

- ❖ At-Tamattu': A pilgrim goes into the state of Ihram during the months of Hajj for `Umrah only. This means that when he reaches Makkah, he performs Tawaf and Sa'yi for `Umrah, and shaves or clips (his hair). Then, on the day of Tarwiya, which is the eighth of Dhul-Hijja, he puts on his Ihram for Hajj only, and fulfills all of the actions pertaining to it.

- ❖ Al-Ifraad: A pilgrim goes into the state of Ihram for the Hajj only. This means that when he reaches Makkah, he performs Tawaf for arrival in Makkah and Sa'yi for Hajj. He does not shave his head or clip his hair, since he remains in the state of Ihram until after stoning Jamrah Al-Aqaba on the day of Eid. It is allowed for him to postpone his Sa'yi of Hajj until after the Tawaf for Hajj.
- ❖ Al-Qiraan: The pilgrim gets into the state of Ihram for both `Umrah and Hajj together. (Another way is) he gets into the state of Ihram for `Umrah, then before his Tawaf for Hajj. he can add Hajj to it. The actions of the one performing Qiraan are the same as those of one performing Ifraad, except that the one performing Qiraan must slaughter whereas there is no slaughter upon one performing Ifraad.

The best of these three types (of Hajj) is Tamattu' since It is the one the prophet sollAllaahu `alaiyhi wa sallam commanded his companions to perform and encouraged them

to do. If a pilgrim already made intention to perform Qiraan or Ifraad, he should change his intention to perform `Umrah, so that it becomes a Tamattu' Hajj instead; even if he already performed the Tawaaf and Sa'yi, since, after the Prophet sollAllaahu `alaiyhi wa sallam performed Tawaf and Sa'yi with his companions during the year of the Farewell Hajj, he ordered all those who didn't bring the sacrificial animals (with them) to make their intentions for 'Umrah instead, to cut their hair, and disengage from Ihram. He then said, "If I hadn't brought the sacrificial animal, I would have done what I ordered you to do."

The description of `Umrah

When a pilgrim wishes to make the intention for Umrah, it is recommended for him to get out of his regular clothing, take a complete bath similar to the one taken after one becomes sexually defiled and perfume his head and beard with the best `itr (scented oil) he can find. There is no harm if any scent remains after one gets into Ihram.

Taking a shower for Ihram is recommended for both men and women, including menstruating women and those experiencing postnatal bleeding. After bathing and preparing oneself, the pilgrim, other than those menstruating or experiencing postnatal bleeding, prays any obligatory prayer, if it is time for it. Otherwise, he prays two Sunnah Rakaas for Wudhoo . After the prayer he enters the state of Ihraam by saying:

La baika `Umrah (I obediently answer your call for `Umrah), - [then he begin saying the Talbiyyah]

Lab-bay-kal-laa-hum-ma lab-bayk, lab-bay-ka
laa sha-ree-ka la-ka lab-bayk, In-nal-ham-da
wan-ni`ma-ta la-ka wal-mulk, laa sha-ree-ka
lak

I obediently answer Your call, O Allaah, I obediently answer. I obediently answer Your call, testifying that You have no partner, I obediently answer. To You belong all praise, favor, and dominion. You have no partner.

Men should raise their voices while saying it (i.e. the Talbiyyah), while women say it so that only the one next to her can hear it.

It is necessary that one in Ihram say the Talbeeyah as often as possible, especially when conditions and times change; like, when descending or ascending during travel or when day or night approaches. After repeating it (i.e. the Talniyyah), he should seek Allaah's pleasure, ask Him for Jannah and also seek refuge through Allaah's mercy from Hellfire.

The Talbeeyah for `Umrah, starts from the time one gets into the state of Ihraam until he starts Tawaaf. As for Hajj, it starts from the time he enters into the state of Ihram and ends when he begins to stone Jamrah Al-Aqaba on the day of `Eed.

(The pilgrim) enters the Sacred Mosque with his right foot and says:

“In the name of Allaah, may peace and blessings be upon the Messenger of Allaah. Oh Allaah, forgive me my sins and open for me the doors of Your mercy. I seek refuge with Allaah, the Almighty and with His Eminent Face and His Eternal Dominion from the accursed Satan.”

Then he approaches the Black Stone to begin the Tawaaf (i.e. circling the K`abah). He touches it with his right hand. If touching it is not possible, he should face the Black Stone and point to it once with his hand without kissing it. It is best not to push and shove, causing harm to people or being harmed by them.

When a pilgrim touches the Stone (or points to it), he/she should say:

“In the name of Allaah. Allaah is the greatest. Oh, Allaah, with faith in You, belief in Your book, fulfilling Your covenant, and following the way of your Prophet Muhammad sollAllaahu `alaiyhi wa sallam.

Then he begins the Tawaaf (circling around the K`abah). When he reaches the Rukn Al Yamani he should touch, but not kiss it. If this is not easy to do, then he should not crowd around it. Between it and the Black Stone he says:

“Our Lord, grant us good in this life and

good in the hereafter and save us from the punishment of the Hell fire. Oh Allaah, I beg of You Your pardon and health in this life and in the Hereafter.”

Each time the pilgrim passes by the Black Stone he should say: Allaahu Akbar (“Allaah is the Greatest”).”

During the remainder of his Tawaaf he says whatever supplications, Dhikr (remembrance of) Allaah, and recitation of Quran he likes since Tawaf around the House, Sa’yi between Sofaa and Marwah, and Stoning the Jamrah are for the purpose of Dhikrullaah (remembering Allaah).

During this Tawaaf, meaning the first Tawaa (for `Umrah) it is necessary for men to do two things:

- Al-ldhteabaa’ from the beginning of Tawaaf to its end. Al-ldhteabaa’ means placing the middle of one’s Reda’ (i.e. upper garment) under his right arm and the ends of it over his left shoulder.

After completing the Tawaaf, he returns his Reda’ (upper Ihraam cloth) to its original state

since the time for Idhtebaa' is only during Tawaaf.

- Al-Raml – this is only done during the first three circuits. Al-Raml means speeding up one's pace with small steps. As for the last four circuits, the pilgrim should walk at a normal pace.

When seven circuits of Tawaf are completed, the pilgrim approaches Maqam Ibrahim and recites:

“And take ye the station of Abraham as a place of Prayer”

He then prays two Raka`as behind Maqam Ibrahim. During the first Raka`ah he recites Suratul-Kafirun [Chapter 109] and during the second one he recites Suratul-Ikhlâs [Chapter 112], and that is after having recited Al-Faatihah (in each Raka`ah).

After the two Raka`ah, he should return to the Black Stone and touch it, if it is easy. He then goes to the Masa'a (i.e. the place for S`aiy). When he gets near to As-Safaa he recites:

Indeed, as-Safa and al-Marwah are among the symbols of Allaah. So whoever makes Hajj to the House or performs 'umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allaah is appreciative and Knowing. (2:158)

He then ascends As-Safaa until he is able to see the Ka'bah. He faces the Ka'bah, raises his hands, praises Allaah and makes any supplications he chooses. The du`aa of the Prophet sollAllaahu `alaiyhi wa sallam on Sofaa was:

Laa i-laaha illal-laahu wah-dahu laa shareeka lah; lahul-mulk, wa lahul-hamd, wa huwa `alaa kul-li shay-in Qadeer. Laa i-laaha illal-laahu wah-dah, An-jaza wa`dah, wa na-sa-ra `ab-dah, wa ha-za-mal ah-zaa-ba wah-dah

There is no deity worthy of worship, except Allaah alone, Who has no partner. To Him belongs all sovereignty and all praise, and He has power over all things. There is no deity worthy of worship, except Allaah alone. He has fulfilled His Promise, helped His slave and He alone has defeated the confederates.

He says this three times, supplicating between them.

He then descends from As-Safaa and heads for Al-Marwah at a normal pace. However, when he reaches the green marker he should run as quickly as he can to the other green marker without causing harm to others. Thereafter, he continues toward Al-Marwah at a normal pace. When he reaches it, he ascends it, faces the Qiblah, raises his hands and repeats what he said on As-Safaa. He then descends Al-Marwah, and heads for As-Safaa, making sure to walk where he has to walk and run where he has to run.

He continues this until he completes seven laps. Going from As-Safaa to Al-Marwah is one lap, while returning to As-Safaa is another lap.

During his Sa'yi he recites what he likes of Dhikr (remembrance of Allaah) supplications, and recitation of Qur'an.

After completing seven laps for Sa'yi, men must shave their head or clip their hair. As for women, they clip their hair the length of the

joint of a finger from every plait.

It is imperative for men to either shave (or clip) the entire head. Shaving is preferable, except when Hajj is close and there is not sufficient time for the hair to grow back. In this case, it is best to clip so that hair will remain for shaving during Hajj.

With that, `Umrah is completed a pilgrim is free to dress in regular clothing, wear perfume and engage in marital relationship, etc.

The description of Hajj

On the eighth day of Dhul-Hijja, a pilgrim gets into the state of Ihraam for Hajj in the morning from the place he is. He does Ihraam for Hajj the way he did his Ihraam for `Umrah. So he takes a complete bath, wears `Itr and prays solaah in the place in which he is staying. He makes his intention for Hajj and do Talbiyyah. The description of the Talbiyyah for Hajj is: Labbaik Hajjaa (I obediently answer your call for Hajj), - [then he says Talbiyyah]

Lab-bay-kal-laa-hum-ma lab-bayk, lab-bay-ka
laa sha-ree-ka la-ka lab-bayk, In-nal-ham-da
wan-ni`ma-ta la-ka wal-mulk, laa sha-ree-ka
lak

I obediently answer Your call, O Allaah, I
obediently answer. I obediently answer Your
call, testifying that You have no partner, I
obediently answer. To You belong all praise,
favor, and dominion. You have no partner.

If he fears that something will prevent him
from completing his Hajj he should make a
condition after making his intention for Hajj,
saying:

“If I am prevented by any obstacle, my place
(to get out of Ihraam) is wherever I am held
up by You.

If he has no such fear, he doesn't make this
condition.

He then leaves for Mina where he prays Dhuhr,
Asr, Magrib, Isha and Fajr, shortening the
four unit prayers (by praying them two units
each), without combining between prayers.

When the sun rises on the day of `Arafah

(i.e. the 9th of Dhil Hijjah), he travels to `Arafah. If it is easy, he stops at An-Namirah and waits there until midday. If it is not easy (to go to An-Namirah), then that is no problem since stopping at An-Namirah is a sunnah of Hajj. After the sun passes over the zenith, the pilgrim combines the Dhuhr and `Asr prayers in the early time of Dhur, praying two units for each one. This is what the Prophet sollAllaahu `alaiyhi wa sallam did so as to increase the time for the standing (on `Arafah), making du`aa and invoking Allaah, the Almighty. While supplicating he raises his hands while facing the Qiblah and supplicates with whatever invocation he chooses, even if the mountain (of mercy) is behind him; since the sunnah is to face the direction of the K`abah while making du`aa and not the mountain.

In `Arafah the du`aa the Prophet sollAllaahu `alaiyhi wa sallam made most was:

“There is no Deity but Allaah alone. He has no partner. All dominion and praise are His and He is has power over all things.”

If the pilgrim gets tired and wants to rest, it is permissible for him to engage in beneficial conversation with his companions or read what he can find of beneficial books, especially those concerning Allaah's grace and abundant gifts which will strengthen his hope in Allaah during that day.

After that, he should return to invoking His Lord, supplicating to Him and be extra careful to seize the opportunity to spend the end of the day in deep supplication, since the best supplication is the supplication of the day of `Arafah.

After the sun sets, he leaves for Muzdalifah. When he reaches there, he combines the Magrib and Isha solaah except if he reaches Muzdalifah before the time for `Eshaa, then he prays each Solaah on its time. However, if he has a need to combine because of tiredness or scarcity of water, etc., then there is no harm to combine even if it is not yet the time for the `Eshaa Prayer.

Moreover, if he fears that he will not reach Muzdalifah until after midnight, he should

pray even if it before he reaches it, since it is not permissible to delay the `Eshaa prayer until after midnight. He then spends the remainder of the night in Muzdalifah. After the time for Fajr comes in, he makes the Adhaan and Iqaamah and pray Solaatul Fajr early. He then proceeds to Al-Mash`aril Haraam (the place of the Masjid in Muzdalifah), there he declares Allaah's Oneness, makes supplications, and be in the remembrance of Allaah until just before sunrise.

If it is not easy to go to Al-Mash`aril Haraam, he can supplicate from wherever he is, be in Allaah's remembrance and supplicate with hands raised while facing the direction of the K`abah.

After it becomes very bright, but before sunrise, the pilgrim leaves for Minaa. It is recommended to hasten through Waadi Muhasir (the length of a stone throw between Muzdalifah and Minaa).

When he reaches Minaa, he stones the Jamratul-`Aqabah - it is the last one, but the closest one to Makkah - with seven chick pea size pebbles, one after the other, saying

Takbeer (i.e. Allaahu Akbar) with every pebble he throws.

After completing that, he slaughters the sacrificial animal. Thereafter, men shave their heads while it is upon women to cut her hair without shaving.

He then goes to Makkah to perform Tawaf (Al-lfadha) and Sa'yi for Hajj. After pelting (the Jamaratul Aqabah) and shaving, it is Sunnah to use itr (sweet scent) before going to Makkah.

After performing Tawaf and Sa'yi, he returns to Mina to spend the nights of the eleventh and twelfth there.

He stones the three Jamrah after the sun passes over the zenith (noon) on both the eleventh and twelfth (of Dhu Hijjah). It is better to go walking to stone (the Jamaraat), however, if one rides, there is no problem. He starts with the first Jamrah, which is furthest from Makkah, and the closest to Masjid Al-Khaif. He stones it with seven pebbles, one after the other, making takbeer with each stone he throws. He then moves forward a short distance and makes a long du`aa with

whatever (du`aa) he prefers. If it is difficult to lengthen his standing and supplication, then he supplicates with that which is easy for him, even if it is short, so as to achieve the sunnah. Then he stones the middle Jamarah with seven pebbles, one after the other, making takbeer with every stone he throws. He then moves to the left, hands raised and while facing the K`abah he makes a long du`aa if this is easy for him otherwise, he supplicates with what is easy for him. Then he stones Jamrah Al-Aqaba with seven pebbles, one after the other, making takbeer with every stone he throws. He then moves away without supplicating after it.

After the stoning of all there Jamaraat on the 12th day, if he wishes, he can hasten and leave Minaa (before sunset).

However, if he wishes to prolong his stay, which is best, he spends the night of the thirteenth in Mina and stones (the Jamaraat) in the afternoon (of the 13th) in the same manner as he did before.

If the sun sets on the 12th while the pilgrim is in Minaa, then it becomes obligatory upon

him to stay the night and stone the Jamaraat during the daytime of the 13th.

When he wishes to return home, he must not leave until he makes Tawaf Al-Wadaa, since the Prophet sollAllaahu `alaiyhi wa sallam said: **None should hasten to leave until (he fulfills) his final obligation by the House (i.e. the K`abah)**

Menstruating women and women experiencing postnatal discharge do not have to perform Tawaf Al-Wadaa. It is also not necessary for them to stand by the door of the Sacred Masjid for their farewell.

Beneficial Points

The following are obligatory upon the one who is in Ihraam for Hajj or Umrah:

1. That he be committed to perform those religious duties that Allaah has made obligatory upon him, such as prayer on its time in congregation (for men).

2. That he avoids what Allaah has made prohibited upon him such as obscenity, iniquity, and disobedience: ... **So whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allaah knows it. And take provisions, but indeed, the best provision is fear of Allaah. And fear Me, O you of understanding. (2:197)**

3. He avoids harming Muslims by speech or actions at the Masha'ir (symbols of Allaah) or other than that.

4. That he avoids all of the restrictions of Ihram which are those things that are prohibited for one who is in a state of Ihraam:

a) He should not remove anything of his hair or nails. As for the prick of a thorn and the like, then there is no harm, even if there is bleeding.

b) He must not use `itr (sweet scent) on himself, on his clothing, in his food or drink

after entering the state of Ihram.

c) He should also abstain from cleansing himself with scented soap. There is no harm if the effects of the `itr (sweet scent) that was used prior to Ihram remains on him.

d) He should not kill hunted game, which is halaal wild animals that lives on land (and not in water)

e) He/she must not touch or kiss with desire. What is even worse is sexual intercourse.

e) The pilgrim cannot make a marriage contract for himself or others. Additionally, he cannot propose to a woman for himself or for others.

f) He should not wear gloves, although there is no harm in wrapping the hands in cloth.

The above restrictions for the state of Ihraam is for both men and women.

The following restrictions are specific for men:

a) He cannot cover his head with something that touches it. However, there is no harm if one shades himself with an umbrella, the roof

of a car or tent or carries baggage on his head.

b) He cannot wear a shirt, turban, hooded cloak, trousers, or leather socks. However, if he cannot find an Ezar (loincloth) he can wear trousers and if he cannot find sandals, he can wear leather socks.

c) He cannot wear anything with the same qualities mentioned above such as an overcoat, Qubaa, hat, undershirt, etc.

d) It is permissible for him to cleanse himself with unscented cleansers and to wash and scratch his head and body, even if some of hair falls off unintentionally. In such a case there is no penalty on him because of it.

A woman cannot wear a Niqab which covers the entire face, except the eyes or Burqa'. The Sunnah is for her to uncover her face except if men not related to her might see her, in which case it is obligatory upon her to cover her face during the state of Ihram and otherwise.

The fidyah (compensation) for these restrictions while one is in the state of Ihraam is to choose from one of the following: Either fasting three days, or feeding six poor people or slaughtering a sheep or goat in Makkah or in the place where the violation occurred.

Visiting The Prophet's Masjid in Al-Madeenatul Munawwarah

1. A pilgrim should go to Madina before or after Hajj with the intention of visiting the Prophet's masjid and praying in it, since prayer in it is better than a thousand prayers elsewhere except in the Holy Masjid in Makkah.
2. Upon reaching the masjid, he prays two Rakaas of salutation or any obligatory prayer that the Iqaamah had been pronounced for.
3. He goes to the grave of the Prophet sollAllaahu `alaiyhi wa sallam, stands before

it and says: “May the peace, mercy, and blessings of Allaah be upon you, O Prophet, and may He grant you a good reward because of your people. “

4. Thereafter, he takes a step or two to his right to position himself before (the grave of) Abu-Bakr, may Allaah be pleased with him, and greets him saying: “May the peace, mercy, and blessing of Allaah be upon you. O Abu-Bakr, Caliph of the Messenger of Allaah. May Allaah be pleased with you and grant you a good reward because of Muhammad’s people.”

Then he takes a step or two to his right to position himself before (the grave of) `Umar, may Allaah be pleased with him, and greets him saying: “May the peace, mercy and blessings of Allaah be upon you, O Umar, Leader of the believers. May Allaah be pleased with you and grant you a good reward because of Muhammad’s people.”

5. He goes to Masjid Qubaa in a state of

purity, and prays in it.

6. He goes to Al-Baqee to visit Uthman's grave (may Allaah be pleased with him). Stand before it, and greet him saying:

“May the peace, mercy and blessing of Allaah be upon you, O Uthman, Leader of the believers. May Allaah be pleased with you and grant you a good reward because of Muhammad's people. He also greets the other Muslims in Al-Baqee.

7. Then he goes to Uhud and visits the grave of Hamza (may Allaah be pleased with him) and the other martyrs who (are buried) there with him. He greets them and prays to Allaah to grant them forgiveness, mercy, and His pleasure.

Allaah is the giver of success. May His blessings be upon our Prophet Muhammad and all of his family and companions.

COMPREHENSIVE SUPPLICAIONS

‘O Allaah, to You belongs all praise. Praise that is abundant, good and blessed that You love, our Lord and is pleased with; Praise that would never be cut off or come to an end. Your heavens and Earth and all between them abound with Your praise. All that You will, by the amount of praise by those who praise You, and the amount of negligence by those who are negligent of Your remembrance abound with Your praise. Solaah and salaam be upon Your slave and messenger Muhammad, the seal of Your Prophets and Messengers and the chosen of Your creation, the trustworthy to Your revelation, and upon his family and companions.

‘O Allaah, to You belongs all praise, You are the Light of the heavens and the Earth and all that is within them. To You belongs all praise, You are the Sustainer of the heavens and the Earth and all that is within them. To You belongs all praise, You are The Truth, Your promise is true, your Word is true, and the meeting with You is true, the Garden of Paradise is true and the Fire is true, the

Final Hour is true, the Prophets are true, and Muḥammad SollAllaahu `alaiyhi wa sallam is true.

O Allaah, to You I have submitted, and upon You I have placed my trust, and in You I have believed, and to You I have turned in repentance, and with You (i.e. Your help) I have disputed, and to You I have turned for judgment. So forgive me for what has come to pass of my sins and what will come in the future, and what I have hidden and what I have made public. You are Al-Muqaddim and Al-Mu-akhkhir. None has the right to be worshipped except You, and there is no might nor power except with Allaah, the Most High, the Mighty.

Meaning of Al-Muqaddim and Al-Mu-akhkhir: Allaah puts forward and favours whom He wills from amongst His creation just as He defers and holds back whom He wills in accordance to His wisdom.

O Allaah give to myself its piety and purify it, for You are the best of those who can purify it, You are its Protector and Helper.

O Allaah, I seek refuge with You from knowledge which does not benefit, a heart which is not fearful, a self which is not satisfied and a supplication which is not responded to.

O Allaah, I ask You since all praise belong to You alone, none has the right to be worshipped except You alone, the Originator of the heavens and the Earth, O Possessor of majesty and honour, O Ever Living, O Self-Subsisting and Supporter of all, forgive me, have mercy on me and if You wish to test a people, then take me back to You without being tested.

O Allaah, our Lord! Give us good in this world and good in the Hereafter and protect us from the Fire of Hell.

Our Lord, we do believe, so forgive us and have mercy on us and You are the Most Merciful of those who show mercy.

“Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.

Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear, and pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.”

My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication. Our Lord, forgive me and my parents and the believers on the Day the account is established.”

Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.

Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance.

Our Lord, and grant us what You promised us through Your messengers and do not disgrace

us on the Day of Resurrection. Indeed, You do not fail in [Your] promise.

O Allaah, I ask You for guidance, piety, chastity and prosperity

O Allaah, give to me that amount of fear for You that will cause me to avoid acts of disobedience to You, and such obedience to You that will cause me to attain Your paradise, and such certainty (in You) that will make it easy for me to deal with the calamities of this world. Help me enjoy hearing, sight and my strength for as long as You grant me life, and make (these things) as an inheritance from me. Grant me revenge upon those who have wronged me and help me against those who are hostile towards me. Let not my trials be in my religion and let not the worldly affairs of life be my greatest concern or all that I have knowledge of. Let not the fire be my journey's end, and let Jannah be my (final) abode, and let not those who do not fear You overpower me because of my sins and show no mercy

towards me, (I ask this) by Your Mercy O Most Merciful of those who show mercy.

O Allaah, I seek refuge with Your Might from being misguided by You as there is no deity that has the right to be worshipped except You alone. You are the Living that does not die while the Jinn and mankind die.

O Allaah, Creator of the heavens and the Earth, Knower of the unseen and the seen, none has the right to be worshipped except You. Lord and Sovereign of all things, I seek refuge in You from the evil of my soul and from the evil and the polytheism (shirk) and plots of the devil, and from committing wrong against my soul or bringing such upon another Muslim.’

O Allaah, put my religion which is the basis of my affairs in order for me, and put my worldly affairs which are the source of my livelihood in order for me, and put my life in the Hereafter which is my ultimate destination in order for me. Make the life an increase for

me in all that is good and death a rest for me from every evil.

‘O Allaah, I ask You for well-being in this life and the next. O Allaah, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allaah, veil my weaknesses and set at ease my dismay. O Allaah, preserve me from the front and from behind and on my right and on my left and from above, and I take refuge with Your Majesty lest I be swallowed up from beneath me.’

O Allaah let all my affairs end with the best results and keep me away from being disgrace in this world and from the punishment of the Hereafter.

O Allaah, help me remember You, thank You, and worship You in the best of manners.’

O Allaah, indeed I seek Your protection from decline in Your bounties, alteration in Your protection, sudden punishment from You and all (forms) of Your wrath.

O Allaah indeed I ask You for all good, now or later, what I know of and what I do not know about; and I seek refuge with You from all evil, now or later, what I know of and what I do not know about.

O Allaah indeed I ask You for the good, asked for by Your slave and prophet Muhammad and I seek refuge with You from the evils that Your slave and prophet Muhammad sought refuge with You from.

O Allaah, I ask You for Paradise and what would draw me closer to it from statements and actions and I seek refuge in You from the Fire and what would draw me closer to it from statements and actions.'

O Allaah, I ask You to grant me that which will necessitate Your Mercy and confirm Your forgiveness, and that which will grant profit from all that is good, protection from all sins, the success of Paradise and deliverance from the Fire (of Hell).

O Allaah distance me from deplorable manners, deeds, desires and diseases.

O Allaah, forgive all of my sins and guide me to the best manners since no one guides to it except You, and avert me from its evil since none can avert from its evil except You.

O Allaah I ask You to make me fearful of You in secret and openly. I ask You to help me speak the truth in anger and when I am content and I ask You for moderation in poverty and in prosperity. I ask You for happiness that would never end and a comfort of the eye that can never go away; and I ask You for contentment after (Your) Judgment is executed and a pleasant life after death and the delight of looking at Your Noble Face and a strong desire to meet with You without adversity that brings about harm nor a trial that causes misguidance.

O Allaah beautify us with the beauty of faith and make us guides who are guided and not

of those who are misguided nor lead others to misguidance, peaceful to Your allies, at war with Your enemies. We love due to Your love whoever You love and we are at enmity with Your enemies or those who opposes You because of Your enmity for them.

O Allaah transfer me from the humiliation of disobedience to the honour of obedience and make what is halaal sufficient for me as opposed to that which is prohibited and obedience to You over Your disobedience and spare me by Your grace, from the need of other than You O Ever Living, Self Sufficient, O Possessor of Loftiness and Nobility.

O Allaah, I take refuge in You from anxiety and sorrow, from inability and laziness, from miserliness and cowardice, and from the burden of sins and debts and from being over powered by debt and subjugation of men.'

O Allaah I seek Your protection from leprosy, insanity and bad diseases.

O Allaah, Lord of the heavens and the earth and Lord of the Mighty Throne and the Lord of everything, the splitter of the grain and the seed, the One who sent down the Tawraah, the Injeel and the Criterion I seek refuge in You from all who possess evil that you take by his forelocks.

Allaah, You are the First and there was nothing before You. You are the Last and there is nothing after You. You are the Outward and there is nothing above You. You are the Inward and nothing is closer than You. Take care of my debts and free me from poverty.

O Allaah, You are my Lord, none has the right to be worshipped except You, You created me and I am Your servant and I abide by Your covenant and promise as best I can, I take refuge in You from the evil of that which I have committed. I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sins except You.'

O Allaah, I ask You (to facilitate me to do)

good actions and the abandoning of bad ones, loving of the poor (people), and that You forgive me and have mercy on me. And if You intend to put a people to trial to cause me to die without me being (put into) the trial.

O Allaah, I seek refuge with You from tribulations, hardships, an evil outcome and a victory from the enemies.

O Allaah! O Turner of hearts! Establish my heart firmly upon Your religion. O Allaah! O changer of hearts and sight, change my heart (to be) upon Your obedience

Allaah, do not leave me with a sin except that You have forgiven it; nor a concern except that You dispel it; and with no debt except that You do away with it; and no need from the needs of the duniyā (worldly life) and the next lift that You are pleased with and which has goodness in it for us expect that You take care of it, O Most Merciful of those who show Mercy.

Our Lord! Accept (this service) from us: for You are the All-Hearing, the All-Knowing. And accept our repentance; for You are the Oft-Returning, Most Merciful.

“Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.”

O Allaah, I am Your slave, son of Your slave, son of Your female slave, my forelock is in Your Hand, Your judgment over me is already executed and Your decree over me is just. I ask You by every Name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur’aan the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety

O Allaah teach me from it (i.e. the Quraan) that which I am ignorant about, and remind me from it what I have forgotten and allow me to recite it at the ends of the night and day as You are pleased for me to do, by Your Mercy, O the Most Merciful of those who show mercy.

O Allaah, I seek refuge in You from the punishment of the grave, and I seek refuge in You from the temptation and trial of Al-Maseeh Ad-Dajjal, and I seek refuge in You from the trials and tribulations of life and death. O Allaah, I seek refuge in You from sin and debt.'

O Allaah, forgive me, guide me, provide for me, pardon me, and have mercy on me. O Allaah; I ask You for the best affair, the best du`aa, the best achievement, the best deeds, the best reward, the best living, the best death, make me firm and make my scale heavy (with good deeds), fortify my belief, raise my level, accept my prayers and forgive my sins. And I ask You for high levels in Paradise (Jannah),

Aameen.

O Allaah, indeed I ask You for the beginning of goodness and the end of it, (I ask for) all-inclusive good, the first and the last of it, the apparent and the hidden of it and for high levels in Paradise (Jannah), Aameen.

O Allaah, indeed I ask of You the good of what I bring forth and the good of what I do and the good that is hidden and apparent and for high levels in Paradise (Jannah), Aameen.

O Allaah, indeed I ask You to elevate my mention and lower my misdeeds, correct my affairs, purify my heart, protect my private part and place light in my heart. And I ask You for high levels in Paradise (Jannah), Aameen.

O Allaah, I ask You to place blessings in my self, my hearing, my sight, my soul, my body and my character; and (place blessings) in my family, my life, my death, my work and accept my good deeds and I ask You for high levels in Paradise (Jannah), Aameen.

O Allaah, protect me with Islam while I am

standing, and protect me with Islam while I am sitting and protect me with Islam while I am lying down. Do not let any enemy or envier rejoice over my misfortunes.

O Allaah, distance me from my sins just as You have distanced the East from the West, O Allaah, purify me of my sins as a white robe is purified from filth, O Allaah, cleanse me of my sins with snow, water, and ice.'

O Allaah, You are the King, there is no deity worthy of worship but You, You are my Lord and I am Your slave, I have oppressed myself and I acknowledge my sins so forgive me all my sins since none forgive sins except You. Guide me to the best conduct, none guides to the best of it except You; and avert me from evil conduct since none averts from it except You. I happily and obediently answer You, all good is in Your hand and evil is not attributed to You, my success is with You and I submit to You, blessed are You and Most High, I seek Your forgiveness and repent to You.

O Allaah, indeed I seek refuge in You to return me to the worst age and I seek refuge in You from hard heartedness, heedlessness, humiliation, wretchedness and I seek refuge in You from disbelief, mischief, discord, boasting and showing off.

O Allaah! I seek refuge in You from the evil of what I did and from the evil of what I did not do; from the evil of what I know and from the evil of what I do not know.

O Allaah, I seek refuge with You from destruction, decline (in my religion), drowning, burning and from old age. And I seek refuge with You from the devil confusing me and causing me to blunder at the time of death. I seek refuge with You from dying in Your path while retreating (i.e. during Jihad) and I seek refuge with You from dying from being bitten and I seek refuge with You from greed that leads to being sealed off.

O Allaah, indeed I ask You for firmness in (all)

affairs, and conviction about the right path. I ask You to (let me) show gratitude for Your bounties and (be in) good servitude to You. I also ask You for a sound heart, a truthful tongue, and I ask from You good that You know of and I seek Your protection from the evil You know of, and I seek Your forgiveness concerning what You know; indeed You are the knower of the unseen.

O Allaah, inspire in me guidance and protect me from the evil of myself, O the ever Living, the Self Subsisting. O Allaah increase me, and do not lower me, honour me and do not humiliate me, give me and do not deny me, and give preference to me and do not reject me, O Possessor of Eminence and Honour!

O Allaah, indeed I ask of You Mercy from Yourself that will guide my heart, bring together my affairs, gather up my untidiness, protect my heedlessness, elevate my case, brighten my face, purify my actions, inspire guidance in me, repel trials from me and protect me from all evil.

O Allaah, indeed I ask You for health along with faith, and faith along with good manners, prosperity that is followed by success, mercy from You, good health, forgiveness from You and (Your) pleasure.

O Allaah, You hear my speech, see my place and knows my secrets and open affairs, since nothing of my affairs are hidden from You. I am the abject who is in total need, appealing for help, seeking refuge, the apprehensive, the extremely poor who acknowledges to You his sins. I beg You with the plea of the very poor and I beseech You with the plea of the sinner, I supplicate to You the supplication of the one who is fearful and blind, the supplication of one whose neck and body are humble before You, whose nose is buried in mud, so, O Allaah, accept my repentance, wash away my sins, answer my supplications, and establish my solemn declaration, fortify my tongue, guide my heart and extract the malice from my heart, O Most Merciful of those who show mercy.

“There is no deity worthy of worship but You. How perfect are You! I was indeed oppressive (to myself)!”

Our Lord, upon You we have relied, and to You we have returned, and to You is the destination. Our Lord, make us not [objects of] torment for the disbelievers and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise.”

Exalted is your Lord, the Lord of might, above what they describe. And peace upon the messengers. And praise to Allaah, Lord of the worlds.

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